

...prayerin' is enough to get the Lord so
bothered that he don't know what to do."

CONTENTS.

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Mormonism by the Light of Spiritualism.
—Origin and Early Progress of the Faith.

BY HERMAN SNOW.

In its primitive stage the term Mormonism does not seem to have rightly belonged to this religion. Indeed, all through its subsequent history, the term was not generally accepted by the people themselves; it was rather the designation used by the outside world. So the latter Day Saints of the early settlement of this people, the main basis of their faith not being upon the Book of Mormon, but upon an asserted renewal of open communication with the angelic world, and of an exercise of the miraculous gifts of early christian times. What the general public called the "Mormon Bible" has ever occupied a subordinate position to these great claims of a renewal of the supernatural, and of a consequent succession of prophets and seers of the latter days.

Joseph Smith, the first of this line of "Prophecy, Seers, and Revelators," was born in Shrewsbury, Vt., in the year 1805. When he was but ten years of age, the family removed to New York, and afterwards to Kirtland, N.Y., where he grew up. In the fifteenth year of his age, while the neighborhood was convulsed with a religious revival, young Smith—being greatly affected by the preaching of the Gospel, and desiring to become a Christian—was the subject, and having prayed earnestly, in response to the invitation, "If any of you will give heed to my voice, it shall be better to give in a vision slippers, and manifestly sincere than to give in a vision a sign."

At length came to the determination to give up the world, and to follow the wisdom to them that lacked wisdom; and would give liberally and not upraise; and to be a laborer in the Kingdom of God. My determination to seek of God. I retired to the woods to make the attempt. It was in the month of May, 1820, that I was early in the spring of 1820. It was the first time in my life that I had made such an attempt, and I was never as yet made the attempt to pray

[illegible]

*My object in going to inquire of the

No sooner therefore did I get possession of myself, so as to be able to speak, than I asked the personages who stood round me, in what manner they had been raised (for at this time it had never entered into my heart that it was wrong), and they answered me, that they had been raised so that I must join none of them, for they were all wrong; and the personage who addressed me, told me, that he had been raised in abomination in his sight; that those professors were all corrupt; they draw near to him, and he is as far from them; they are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof: they have a vision of peace, but they have no peace; they are as the hypocritical preacher, who treats his hearers with contempt, and from this time forward he is to be despised of all men, and of the multitude of the various religious, and of the

ward generally. The vessel lasted for about three days, and was then tossed for the first time. On the 21st of September, 1852, when he is favored with another vision, resulting in a revelation of the existence of the "Mormons," or "Latter-day Saints," as called in the Book of Mormon. Smith's own account of this vision is as follows:

"I was lying in bed, and was thinking of calling upon God; I discovered a light appearing in the room, which continued to increase until the room was lighter than at noon-day, when I perceived a person descending from above, a celestial, standing in the air, for-ward of my feet did not touch the floor. He had on a loose robe of white, and his face was like unto the sun, and his hair beyond anything earthly I had ever seen; nor do I believe that any earthly being could be made to appear so exactly as he. While he stood before me, I was dumb-struck, and his arms also, a little above the neck; so, also, were his feet naked, as were my legs, a little above the ankles. His hand was extended toward me, and he said, 'I am the Father of the Fatherless.' He said that he had no other clothing on but that

[illegible]

"Again, he told me that when I got those things, I should be careful of them. I was afraid that they should be obtained was not yet ascertained. I should not show them to any person, neither the breastplate with the stones, nor the sword. I was told that I should be commanded to show them; if I refused, I should be destroyed. While he was speaking, I saw a light in the air, and the revelation was opened to my mind that I could see the place where the plates were deposited. I saw a city, and I saw a man who knew the place again when I visited it.

"After this communication, I saw the man who had been speaking to me, and he continued to do so until the room was again left dark. I saw the man again, and he told me that it was, a conduit open right up into heaven, and he succeeded up till he entirely disappeared. I saw the man again, and he told me before this heavenly light had made

[illegible]

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THE PROPHET RECEIVES THE GOLDEN
PLATES.

On the 22nd of September, 1897, the special time of delay being completed, the rites and the mystical accompaniments are then into his hands with strict charges concerning their safety and his own fearful responsibility. The appearance and general character of these records are thus described in the language of a Mormon poet:

[illegible]

ING THE PLATES.

[illegible]

the actual result of this affair, we are informed; all that I was able to learn from the work from which these particulars have been gathered, is that Martin Harris becomen disgraced for his share of the proceedings, being repeatedly called "a wicked man" by the revealing Spirit; and that Smith himself after having been severely chastised by the angelic power, is enabled to go on and accomplish his transaction, employing Oliver Cowdrey instead

PROFESSOR'S OPINION OF THE HERO.

the following statement is taken from the original in the language, however, being that of the messenger and not the city of New York and related with the translation thereof. Professor Anthon, a gentleman celebrated for his knowledge of the Egyptian language, stated that the translation was correct more so than any had before seen and that the names of the gods were him those which were not yet translated, and he said that they were Egyptian, Egyptian, Assyrian, and Chaldean, and he said that they were the same as the names of a certificate, certifying to the people of Palmyra that they were true gods, and that the translation of them as had been translated was also correct. I took the certificate and put it

...when Mr. Anthon called me back, to l

asked me how the young man found
that there were gold plates in the place
where he found them. I answered that an
angel of God had revealed it unto him.

then said unto me, let me see that dictate. I accordingly took it out of my pocket and gave it to him, when he took it and read it to pieces, saying that there was nothing like this in any ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them, he refused to read a sealed book. I left him and went to Dr. Mitchell who sanctioned what Professor Anthon had said respecting both the characters and the

[illegible]

THE BOOK OF MORMON.
do not propose, in this connection, to

to a full criticism of this strange proposition; to do this would be but a tedious profitless work, besides occupying large space that can be better improved.

therefore but briefly state some of my impressions after reading the book. The first is that the book is a masterpiece, that no inconsiderable portion of it is new, and that the original is not very remote from our own. The second claim has already been stated; in this, the author is right. The third, however, is manifested, a studied effort to show us as closely as possible the Old Testament as it was, and as it has been understood in all its myths and legends, in the wickedness and wars of an unbridled and unbridled nature, and in increased degeneracy, until their extinction. The limitation is so close to the truth, that it is almost a perfect parallelism of King James' translators of our Bible is followed to the letter, and the result is a perfect parallelism, until good sense and good taste alike offend, a feeling of disgust and repulsion.

This book is not all an imitation of the Bible; in some parts of it the stereotyped phraseology of the Bible is used in quite free use. Indeed, if any of this book are allowed, then must be the same in the Bible. The same of this Western hemisphere have the advantage over their Oriental brethren in all about the "man of salvation" and the "man of sin," and the "man of sin" is all about it so early a date when the Hebrew tribes were separated from the

the course of the narrative, Christ
thief is made to appear upon this West-
side of action. To him the theistic
land are the lost sheep of the house
of Israel, and he is the one who
death and resurrection at the East.
The night of preternatural darkness, the
rolling of rocks and upheaval of moun-
tains, the earthquake and the storm,
the great events intubed as a punishment
the wicked, precede his coming. His
ful ones "he gathers around him till
in plain language that by the
of Israel, and he is the one who
of him more so such. He speaks to them
familiarly of what he has been doing
land of Judea, and clearly intimates
the Jews, and he is the one who
regretations and pain, that there are
"reprobations among them." Now fol-
low, rehearsal of the sermon on the
with variations and additions by
the Lord, and the Lord's prayer.

the doctrines of the Mormon Church. instance, although in the New Test-

version of this discourse put one is said about Baptism, *here the* other
very last great stress upon it and the left
the disciples that they must go down into the
and "immerse" the subject. He
works miracles on an enlarged scale
and healing them together with a
an effort of his God-like power. In
there is to this part of the Mormon
a religious uttering of the New
sayings and doings, bearing almost
ably upon the peculiar tenets of
of Day Bible.

For a brief example of the
style, consulting *style* this new version
supposed teachings of the Christ of
Mormonism, I will use as our main

Western twelve apostles upon whom

"So great faith have I never seen
in all the Jews, wherefore I could not
unto them so great miracles because
of unbelief. Verily I say unto you
that none of them who have seen so
things as ye have seen, neither have
heard so great things as ye have

DATE STAMPED ON REVERSE SIDE OF ENVELOPE

and the Prophet, together with the true Israel, having learned the true meaning of the Law, became strongly desirous of setting themselves to this trial. But a great number of dissenting opinions were given to one now on earth authorized to give the Law, and the people, in their anxiety, being deniers of a present Messiah, a doctrine upon which alone a true investigation of the Law could be made, while looking to God for light, were again delivered by an angel who told them to go to the prison of Aaron, which was the prison of repentance; and of men by immersion for the remission of their sins, and to be baptized with the Spirit until the sons of Levi do offer unto the Lord an offering in righteousness. *And* account I am now following, — that Aaron and I baptized him (every first) and I laid my hands upon his head, and afterwards he laid his hands on me and ordained me to the priesthood.

...ORGANIZED; ITS EARLY TRIBU-

LATIONS
 organization of the Moravian church
 in 1800. In Fayette, Ohio, N. Y., followed immediately by
 Massachusetts, and finally by the
 of the prophet's brothers, all of
 these were ordained, although the
 was not until 1801. The number
 increased, settlements were formed,
 and in 1801, in Kirtland, Ohio, in 1811, in Jac-
 son, Mo., and in 1812, in Jackson
 place a considerable degree of
 erty seems to have been attained and
 of the cause of ill feeling, and
 and somewhat later, a settlement was
 in Caldwell, Mo. Also in some other
 of Illinois, and in 1815, in
 this hapless people were driven by
 rid of persecution stirred up, as they
 by the fact that the cause of the
 had been disturbed by the advent of
 the new government. The persecu-
 ions generally culminated in the
 of mob law, attended—especially
 in the case of the latter—by the
 of brutality and bloodshed the
 of have been witnessed. Finally, these
 in action, and the cause of the
 from the United States government,
 id for the same, were driven from

[illegible]

is in Feb., 1846, that Brigham Young,

ly elected head of his church, to-
geth with his twelve apostles and several
other members of the church, he
sailed on his journey westward, not
knowing where their next home would be.
General course, however, was toward
the rocky mountains, and the first
place, concerning which but little was
known. It was a leading purpose with
him to get beyond the jurisdiction of the
United States into Indian territory, so
as to be able to maintain an independent
government.
In this, however, they ultimately
failed, owing to a new settlement of some
kind in the country of the Great West.
They were obliged to return to the States,
and to the whites, from their ex-
ploring nothing but their tents and
coverings for shelter, there was much
to be obtained, with several offerings
of food, and the party were all
well preserved, steadily pushing on

Continued on Next Page.

EXTRACTS FROM LECTURE DELIVERED IN "THE
WOMAN'S LECTURE COURSE," PROVIDENCE, R.
I., BY ELIZABETH CHURCHILL.



[illegible][illegible]

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he exceeded his instructions and will not
be sustained in his rebellious act.—*Index*

Dr. E. W. Stevens, the healer and lecturer, was in the city the first of the week.

The *Saratoga Sun* speaks of manifestations under test conditions, by Henry Franco, and commends him. Our readers will remember the visit of Mr. Franco and Mr. Smith to this city and State last spring. Our report of his séance at our house and of his failure to give good manifestations at the house of a friend, and of his failure to give a satisfactory source, of his failure to give a satisfactory return East after a short stay. We then stated that Mr. Franco and Mr. Smith acted like honest men, that this failure of manifestations seemed unexpected to them, and that they showed no intent to counterfeits or to impose on any one. If we can find Franco's name, persons who returned to him we shall be ready to make it known.

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11



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This work is written in the vigorous, iconoclastic vein, which is characteristic of the author, drawing largely from the sermons and writings of prominent clergymen, and pointing out the influence a mass of facts in regard to the attempts of the Church to dominate and control the government to be found in the history of the country.

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Mr. Parker Pillsbury felt that he had found another cause worthy of his best endeavors. The "principles of heredity," he said, "are the principles of doom; for, in his opinion, eventually triumph over death and the grave as they now

In the JOURNAL of July 9th, 1861, Sarah E. Somersby, M. D., says she would have a law established to the end that incompatible marriages shall not take place, and diseased and criminal persons not be allowed to reproduce themselves. She thinks it would be better to shut persons away from the world and each other than that they should entail upon others their miserable minds and bodies. She has heard such children curse their parents. She would call upon the reformers, those that are not contented to simply whitewash and cover

over mental and moral obligations, but have an earnest and sincere desire to make the world rise to a higher position, to produce only the elements of peace and harmony to begin all life aright. She would legislate against all producers of intemperance and crime. Now, Mr. Editor, would it not be well to know who the producers of intemperance and crime are before we legislate or attempt to shut from the world and each other these unfortunate men and women for they are most truly unfortunate and their punishment is very great.

At present, in a small village and its near surroundings, in the State of Massachusetts, there are about eighty families, and I purpose taking intemperance only and try to show who some of the producers of intemperance are in this village. First I shall take ten families, the parents all members of the same Congregational church, all strong total abstinence; they

"Christianity with its signs, gifts and divine precepts was God's crowning religion. As a civilizing force it goes hand in hand with the Anglo Saxon language. It teaches the Fatherhood of God and the brotherhood of man. It appeals to the moral nature of man by love. Its symbol is the olive-branch of peace. If the teachings of Christ—'Blessed are the pure in heart—blessed are the peace-makers—return good for evil,' had been practically lived by the nations of the earth, long ere this world echoing cannons have been hushed into silence and

The lecturer further compared the gospel of Christ which says: "I am the resurrection and the life"—"In my father's house are many mansions,"—"I go to prepare a place for you"—to the dark, dubious and dismal gospel of materialism, "with no God, no heaven, and no immortality of the soul." Reading some of the remarks of Col. Ingersoll over his brother's dead body, such as "voiceless lips," "dreamless sleep," he has passed to silent and pathetic dust; the lecturer pronounced this the most deplorable place.

Now, of all places in the world to study the position of Christ or Jesus, the so-called holy land has least advantage. The country is written all over with falsehoods by the hands of credulity and superstition. The "sepulchre of Christ," why, we ought to place it with Mark Twain's "tomb of Adam," and the reflections of Twain over that worthy, are parallel with those of Mr. Peebles over that of Christ. Has Mr. Peebles forgotten Spiritualism which he ex-

toll for many years? It seems so, for he makes Christianity "God's crowning religion" and teaches Christ as "the resurrection and the life." If Christ be the resurrection, then there can be no resurrection except by and through him, which comes of belief in him. This is Christianity pure and undefiled. Mr. Peedles has at last dropped the thin veil which has concealed his real sentiments, and every Spiritualist ought to be glad of it, for it is because that we know exactly the standing of those who assay to be public teachers.

A. J. LEWIS, SPIRITUALIST.

Nov. 3rd, 1881.

**Petitions for Taxation of Church Property
in Michigan.**

To the Editor of the Religious-Philosophical Journal:

The subject of the taxation of church property in Michigan is formally presented to the people of the State through the Commission now engaged in preparing a revision of the tax laws. A Provisional Committee have prepared blank forms for peti-

Any person wishing to get signers to the petition will have copies of the blank form sent to him or her, on application to me.

S. B. MCCracken,
Provisional Secretary, Room 54, Selts Block,
Detroit, Nov. 5, 1881.

Men could not give up tobacco, nor women give up fashion for Jesus, and now we have a new religion, one that is not for the few, although there were not many saints for them to mix with. The world like to have all the city men and women, and the few who are left, to show that they could speak before such a handful of people. God was in us, and in him. Could God be in a man who liked smoke, but not God. God had heard people talk a good deal about hell, and he had heard people talk a good deal about Jesus, but he had never heard anyone like him to talk about her alive. His name was John, and he was born a slave on the Hudson River, and he was owned by a Low Dutch family—Hogben. He was a very good man, and he knew anything about the English language. When she was going to be sold the first time her name was Belle Harwood, but she was sold to a man named John, and she was sold at the moon and stars because they would

shine on them both when they were separated. She asked what made them shine, and her mammy told her it was God. That was the first time she ever heard of God, and she was then taken to the Lord and then to Mr. Scriber, and then to Mr. Gesner, and to Mr. Von Wagner, and she bore all their names. She was freed in 1817 when the law, freeing all slaves over forty years of age in New York, was passed. Then she asked the Lord to give her a name of her own, as she didn't have any master, and she thought of Sojourner, and then she prayed for a name with a handle to it. "Deed dis name," she said, "I keep saying, 'Sojourner, Sojourner, Sojourner.'"

The old lady talked for a full hour and half, and when she concluded did not seem at all exhausted, although she had been standing on her feet all the time.

"Henry Ward Beecher as an Editor."

The *Christian Union* announces the retirement of Mr. Beecher as its editor, many duties forbidding his acting longer in that capacity. Lyman Abbott who has done a good deal of work in the office as associate editor, now takes Mr. Beecher's place as leading editor. He is a Congregational clergyman and a well known and able writer, of what may be called the liberal orthodox school. He has an editorial on Mr. Beecher as an editor from which we quote:

"He took up journalism over forty years ago as— heaven save the mark!—a recreation; studying agriculture and horticulture in London's Cyclopaedia, and editing the first successful agricultural journal in the United States, the "Western Farmer and Gardener," at Indianapolis, as a pastime, to rest and recuperate after exhaustive and continuous preaching. Even then the humanness of farm life were as marked a feature of his work as his pictorial power. He cared much for men and boys and little for hogs and hominy; a novelty in Indiana

Soon after his coming East, in 1847, the New York *Independent* was born—a child of the battle-field—and he at once accepted a place on the list of special contributors and was editor for a brief time. The nation was at white heat; so the writer. His methods of editorial composition were peculiarly his own as are his methods of pulpit preparation. Mr. Beecher came to the office somewhere about the time his manuscript was expected; sometimes boiling over with excitement, sometimes boiling over with humor. He sat and talked

of anything and everything but the business before him, till the printer's device made his final and imperative demand for copy. Then he caught up his pen, turned to the nearest desk, shut himself up in it, and shall as impenetrably as if he were a turtle, and drove his pen across the paper as if it were a House printing machine, and his pen was an electric battery. He threw off the pages as he wrote them, left the boy to pick them up and carry them off to the compositor's room, and, the work done, went off, leaving some one else to read proof.

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Spiritualism.

Transfer of Sensation.

"The Transfer of Sensation" is an article of very great value. It deals with Dr. Harvey's record in *The Journal of Psychology* and in *Psychological Monographs* of April, 1917, of a case which has come under his notice at Bristol. Mrs. Crowd, it would appear, had been mentally blind for at least since 1891. Nevertheless she exhibits remarkable power of describing objects, and of relating the feelings which she has when with her fingers. She also shows a marked tendency to "transfer of sensation."

The facts are these. Mrs. Davey, Andrews, and Elliott "placed a pad of cotton wool on the back of the hand, and then chose with a large and thickly-folded finger-thief tied securely at the back of the hand. The subject was asked to feel the pad and to point upwards the eyes on either side of the head. The subject pointed upwards the eyes without contact with this," "the aid of two fingers of a bystander was called into requisition." "The subject was asked to feel the pad and to point upwards the eyes on either side of the head. The subject pointed upwards the eyes without contact with this," "the aid of two fingers of a bystander was called into requisition."

It was kept up outside, and over the neck-thief and wool, and above the closed eyes. "The subject would not open the eyes, however, in addition, the room was on two occasions darkened."

It is very satisfactory to learn that "under those circumstances the results must be accepted as being of the highest order of accuracy and duty for the eyes."—*Light, London.*

REPORT also a note of departure, however, from
 Working Fund, 720 Franklin St., Philadelphia, Pa.

Two Minstrels.

A Liberal Town in Kansas.

James Marston, of Mendota, Ill., writes: Sunday evening we had a séance at Mr. J. and Mrs. Clara Robinson, of Chicago, was present and went under control. She saw an old blind man, which she described as my mother, not knowing that she had passed away. I do not say; but on Monday morning I got a gram stating she had died Sunday morning at 6'clock.

year which is the minimum. The increased revenue of the government, as compared with those of the previous year, was \$17,255,000; the decrease in expenditures \$8,321,070. The month of October the debt was reduced ten millions, and the total reduction of the war was \$101,000,000; the largest reduction ever in the same period of time having been during the last four months.—*Christian* Nov. 2, 1861.

Henry Johnson says, in renewing
tion another year: I like the Journal;
be hard to live without it.

Joy N. Blanchard writes from
Stand by the flag of honest mediumship
to honest people. God and the angel-w
sustain your enterprise.

mit, then the light within you sheds
fulgence all around, so that where
you are is heaven. If the light
turned to darkness, then no matter
how the place of your abode in the
veil is drawn between you and the
sun, day star is eclipsed as a film
or fog from yourself screens you
from the around.—W. J. Colville.

cess. Every kindly thought, we registered in the spiritual spheres, the atmosphere follows you, wherever

your lives are as good as circumstance
mit, then: the light within you, sheds
futures all around, so that where'er
you are is heaven. If the light will
turned to darkness, then no matter how
the place of your abode in the eyes
veil is drawn between you and the sun;
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from yourself screens you from the
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